1:Nimuendajú E-5 (1941-1942) 1952
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VII. SOCIAL ORGANIZATION

Clans

The tribe is divided into some thirty clans, grouped into moieties, whose names I could never discover; I shall therefore refer to them here simply as A and B. The Tukuna language has only one word, kĵa', for both tribe and clan. In Brazil, moiety A has fifteen clans, moiety B twenty-one. It is possible that in Colombia and Peru there are Tukuna clans that are not represented in Brazil. Descent is patrilineal. Members of different clans but of the same moiety deal with one another reciprocally as ma'i"e, "brother" (vocative).

The Tukuna know that, whether in Peru, Colombia, or Brazil, they form a homogeneous and distinct people compared with the other Indian tribes or the Neo-American nations. However, they have never had the slightest political cohesion.

A certain feeling of solidarity unites clansmen, even extending to all the clans of the same moiety. At least I noticed that, if no other considerations were involved, in any problem the Indian would automatically place himself and his sympathies on the side of the members of his clan or moiety without, however, being morally obligated to aid them.

Of the fifteen clans of moiety A, twelve have the names of tr[illegible]he names of insects, and one the name of a mammal.

Clans of Moiety A

Clan	Related Tree or Animal	Additional Correlation
a:'ru	auahy grande (*Thevetia* sp.)	dyəĵ'; acutipurú, squirrel (*Sciurus* sp.)
čë"ëru	auahy pequeno (?), a bird	
na'i"yęę	saúva (*Atta* sp.), ant	Tessmann's "náika"
tęku	saúva (another species?)	
čiva'	seringarana, a tree	a'i (*onça pintada*), spotted jaguar, Tessmann's "áika"
në'/nĵ"	pau mulato, a tree (sp. ?)	në'/ma suçuarana (*Felis concolor*)
čëë'	acapú, tree (*Vouacapoua* sp.)	a'iru, dog
ë	genipapo (*Genipa* sp.)	dyəĵ'; acutipurú, squirrel, (*Sciurus* sp.) (another sp. ?)
pu"kĵrë	muirapiranga (*Brosium* sp.)	
ču"a	caraná (*Mauritia carana*, Wall.)	
të"ma	burity grosso (*Mauritia* sp.)	
va'ira	açahy (*Euterpe* sp.)	
a'ičanari	genipapo do igapó, tree (sp. ?)	
kë"turë	maracajá grande (*Felis pardalis*)	
nyë"ni"ëi	burity fino (*Mauritia* sp.)	

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

of fermented liquor, the *Ihiĕboah* fête. On this occasion dancers, with their heads muffled in bags representing human figures, execute a series of figures more or less successful as an attempt at chorographic art.

On awaking in the morning the young girl finds the floor of the hut strewn with ashes. Without this precaution on the part of those who have shorn and beaten her, *Mhohoh* (the devil), at the moment the soles of the girl's feet touched the ground, would not fail to possess himself of her through the new path provided by nature. This formality concludes the ceremony, and, after the customary ablutions, the girl, again free, awaits without impatience the time when, her hair having grown, she is handed over to a husband. As Ticuna girls are marriageable about their tenth year, and two or three years of delay are necessary that their hair may attain a certain length, it would appear that at twelve or thirteen years of age they may be brought under the yoke of Hymen, a classic phrase very applicable to their lot.

The male children, like those of the Jews, are circumcised a few days after birth. Female children are subjected about their fifth year, and under pretence of circumcision, to a species of mutilation the object of which is unknown to us, but which, if it had been practised in the Isle of Lesbos, in the time of Sappho, Erinna, Telesilla, Myrtis, and Anyta—other and better names I pass by—would have rendered impossible a certain dialogue of Lucian, and deprived Juvenal of the malignant pleasure of writing his satire, *Lesbides infamem*, &c.

At the period when the Ticunas formed a nation under the command of chiefs, instead of being, as now, merely scattered, self-dependent families, they worshipped a god-creator, under the name of *Tupana;*[1] gave thanks to, although abominating, a spirit of evil called *Mhohoh;* and believed that the soul, after the death of the individual, would pass, according to the works during life, either into the body of an intelligent being or into that of an unclean animal. According to their ideas heaven was divided into two spheres, the one superior the other inferior, separated by a transparent vault; in the first the creative spirit Tupana was intrenched; the stars which we see from below are the rays of light from his face, weakened by passing through the intermediate vault and the inferior sphere. Their astronomers admitted the revolution of the earth around the sun, and recognized in this luminary the brother and spouse of the moon. According to them the rivers were the arteries of the terraqueous globe; the streams the veins; and their respective currents were due to the gravitation or simple motion of the planet around the pivotal star or sun.

From their systems of theogony and cosmogony the Ticunas have only preserved a profound indifference for Tupana and a dreadful terror of Mhohoh, who from the rank of a spirit of evil, which he long held among them, has now descended to the vulgar condition represented by the attribute of an evil-eye. All the ardour and intelligence of these savages appears to be turned towards a free traffic in articles of toy-ware, gimcracks, and playthings of all kinds, and cotton handkerchiefs of staring colours.

[1] We may remark, in passing, that in the Yahua and Ticuna idioms, as in those of Omagua and Tupinamba, of which we give specimens farther on, the spirit of good is always termed Tupana, whilst the name of the spirit of evil is different in each idiom.